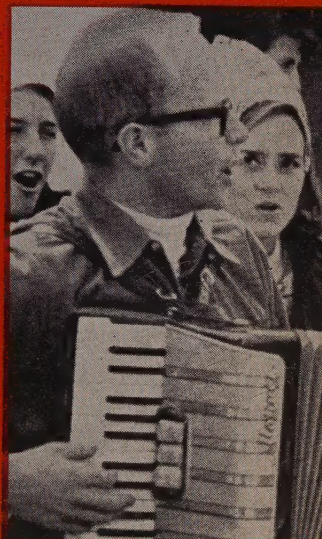


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Youth



CANDAL OF PALM SUNDAY / HAWAII / YOUTH ABROAD



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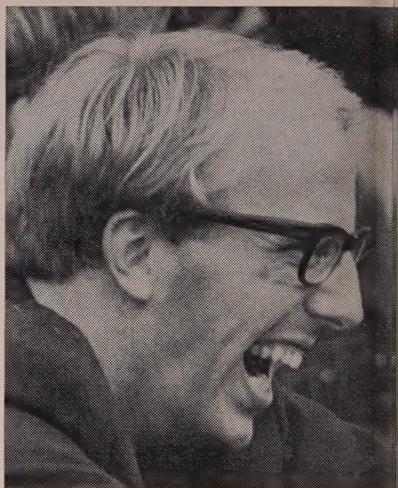
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An Horizons edition is published
for young people of the
Church of the Brethren

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recommended for use
among young people of the
Anglican Church of Canada



As all of the youth were arriving, those from Holland were the first to start a sort of a hootenany. The boy above is from Holland, and thoroughly enjoying himself. (Below) I wish I could have known this boy better; however, he was from France and could speak no English—I could speak no French.

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OUR GENERATION

DISLIKES PHONINESS . . .

**AS WE TRAVELED ABROAD,
WE TRIED TO BE OURSELVES**

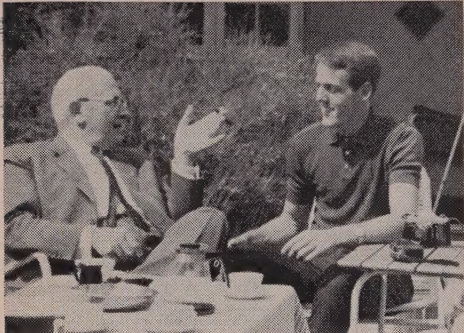
BY DARRYL JONES / As we drove to the Royal Naval Base, Stavanger, Norway, site of the YMCA World Youth Conference, I could hardly believe that I was in Europe, 3000 miles from the U.S. and my family in Ft. Wayne, Ind. Why, everything looked just the same as home! The grass was still green and the people looked just the same as we.

The 750 delegates (225 of us from the U.S.) arrived at the camp all that day and the next. Four of the 16 boys in our room were from the U.S., so that meant I would live with 11 boys from other countries. Would there be a language barrier? I knew the answer was "Yes" and that I would just have to do the best I could.

So many youth had brought musical instruments that

►
1 of us took a boat ride to nearby fjords on a trip sponsored by the Mayor of Stavanger. Singing and dancing was a large part of the trip—and of the conference.





Three of us spent a week as the guest of Mr. Juul Sorenson in Aarhus, Denmark. We lived with him in the hotel which he manages and visited with his family.

Free time at the Conference provided an excellent opportunity to meet more people.

One of the purposes of attending was to meet youth from other countries and to learn about their ways of living, so we took advantage of every minute.



All photos by Darryl Jones

In Europe, young artists often do chalk drawings on the street or sidewalk, and passers-by give them coins in appreciation. On our last day in Copenhagen several of us decided to make a chalk drawing on "Walking Street" (a shopping street closed to traffic). Surprisingly, the hopscotch board with scenes from the U. S. attracted a larger crowd than the other drawings.

ll through the camp I could hear the sounds of music.

The schedule for the conference took advantage of every minute: morning worship, Bible study, small group discussion on the theme "I want to be free to belong, to learn, to work, to serve," a free afternoon period for sports or sightseeing, and the evening plenary session or special program. A Steering Committee of teenagers from different countries met each day to evaluate the Conference happenings; and make decisions about the way the conference was run. I was glad to see that youth actually played an important part in the running of the Conference.

The Conference was a place for making friends and for finding one's self identity. When we talked about religion, freedom, schools, government and family life we had to think about things we perhaps had never thought of before. We experienced new thoughts, we exchanged beliefs, and possibly discarded old ones. We could see that all teenagers are concerned about the future and what they will be in ten years. Above all things, we could be ourselves. If we wanted to say something or talk about something generally frowned upon at home, we could say it without fear. We didn't have to impress anyone. We were truly free.

If there was a time for a hot debate, it was while in discussion group. U.S. foreign policy was sometimes severely rapped, so we from the U.S. tried to give both sides to every issue. We discussed many controversial topics, which are the type teenagers would rather get out into the open. One topic which probably hit every discussion group was that of free love and the seeming lowering of today's moral standards.

I believe that one of the main purposes of the Conference was to get us to see what we really believe and stand for, to make us realize our obligations in life toward all humanity, and to help us know the importance of liberty and freedom. This was accomplished as we experienced first-hand the basic freedoms of the theme.

After the ten days of the Conference, leaving was a sad time for all of us, for we had to say goodbye (probably forever) to the friends we had made. The U.S. delegates were divided into groups of 32 for tours of three and one-half weeks. Our group traveled mainly by bus, but also by boat and plane, through Norway, Denmark, and Germany. Each of us had the opportunity to spend one week living with a family. I may travel again to these countries, but I will never go under such conditions nor again see Europe through the eyes of an 18-year-old.

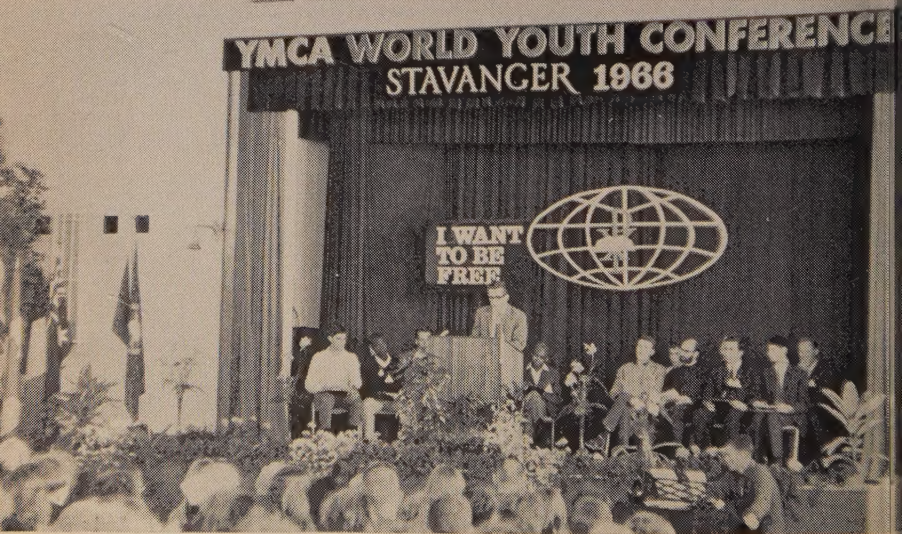




The swing of a German Polka
 caught here in a Bavarian
 Garden in Hamburg, Germany.
 It was a thrill to be in such a
 place where it seems as if New
 Year's Eve is being celebrated
 every night.

This shows the Berlin Wall in the
 foreground and buildings in East
 Berlin in the background. We
 visited East Berlin on one day of
 our tour—but were allowed to
 take photographs only in the near
 parts of that city.

Brian Hall, a delegate from Eng-
 land and a steering committee
 member, leads all the youth at
 the YMCA Conference in an eve-
 ning general assembly (plenary).
 At this plenary there were speak-
 ers from different countries who
 spoke on the four freedoms in
 the theme—"I want to be Free-
 to Belong, to Learn, to Work, to
 Serve."

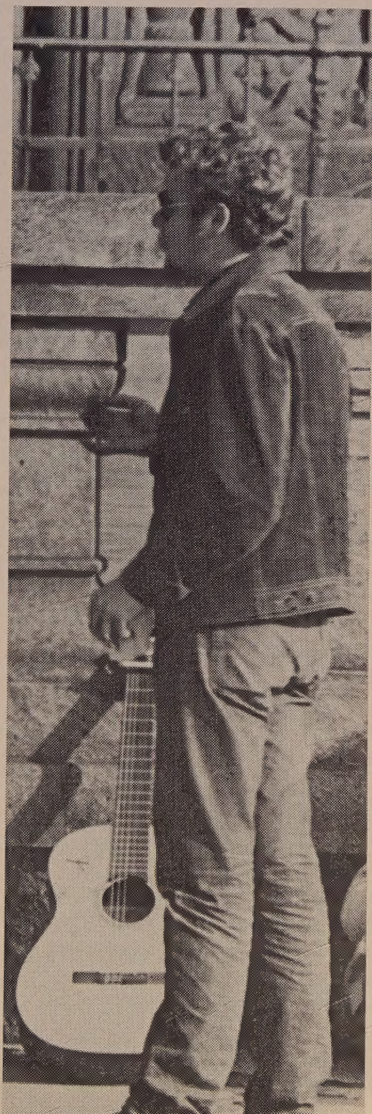




Would you believe the boy with the shield is advertising sweaters? At the top of this standard was a sign "Go to the Sweater Shop, the only store exclusively selling hand knits." And, in every city you can find long-haired boys—typical of the rebellious or lazy set. Both these pictures were taken in Copenhagen.



I saw this old harmonica player in West Berlin. I gave him a mark (25 cents), and he played several tunes for me. The most surprising thing to me was to find beatniks or rebels lying on the steps of the courthouse in Copenhagen. I saw these people congregating and sleeping there at all hours of the day.



What do you feel your nation is like? This was one of the questions asked delegates attending the 1966 Ecumenical Youth Assembly at Williams Bay, Wisconsin, last summer. The delegates came both from the United States and from overseas. The overseas delegates had all just completed a year of living in the United States under the International Christian Youth Exchange (ICYE) program. The responses were varied and graphic, and although this is only a partial listing of the answers, it includes some from almost every country represented at the conference.

TO ME MY NATION IS LIKE...

AUSTRIA:

—A home in which I was born and raised.

—A little child trying to prove to his parents they can trust him.

BOLIVIA:

—A beggar sitting in a golden chair.

BRAZIL:

—A vast and beautiful land on her way to becoming a great and powerful nation.

—A sleeping giant.

—A big child, ignorant, but growing smart.

DENMARK:

—A country which doesn't mean too much in world affairs.

—A democracy with much freedom for the individual.



INLAND:

- A very close friend.
- A big family of which I am a member.
- A dog watching everyone to protect her bone.

FRANCE:

- A home where I am comfortable, secure, and at ease.
- A tiny spot on the map with increasing power and influence.
- A ship sinking very slowly.
- I feel I belong to the world more than to any country.

GERMANY:

- A home where I like to return.
- A house with the door locked between rooms. (reference to East Germany)
- A mother who disturbs me, but whom I love.
- Any other nation. I am not proud to be a German, but consider an accident to be born there.
- A car: the people are the motor, and it is our job to make it run tight.

HAITI:

- A challenging case that needs help.

ICELAND:

- A small child growing up.
- Good health—I never realized how I appreciated my country until I came to America.

JAPAN:

- A merchant or business man in society.
- A very active nation, modernizing, but losing her original culture and customs.

KOREA:

- A nation who tries to live in peace, but is too weak.

—A feudal system where teenagers are not understood.

—A pretty country with gloomy prospects before her.

MEXICO:

—A special kind of god; a house that gives me help and support.

NETHERLANDS:

—A continuous struggle against our biggest enemy: the sea.

—A precious, unreplacable old jewel.

—Any other nation, trying to bring peace to the world.

NORWAY:

—A fraction of the world, trying to make relationships with other "fractures."

—A minor nation without a big place in world politics.

SWEDEN:

—A good friend.

—A tired old mother wearing herself out for her kids.

—A safe home base where I feel protected, but I believe more in internationalism.

SWITZERLAND:

—A red cross soldier, involved but trying to help.

—A harbor to which you can always return.

—A model for the world to copy.

URUGUAY:

—My family.

UNITED STATES:

—A group of adolescents.

—A man with advantage, and thus responsibility.

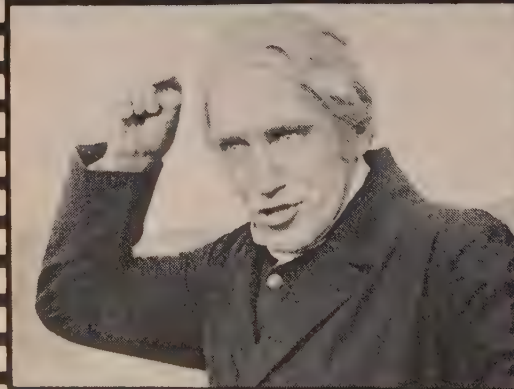
—A composite of "Oklahoma," and "Grapes of Wrath;" between "Lord of the Flies" and "Green Berets," and "None Dare Call It Treason" and "Profiles in Courage."



In the movie version of the first missionaries to Hawaii, Jerusha and Abner Hale (Julie Andrews and Max Von Sydow) wave goodbye as the ship, Thetis, sails from Boston for the Hawaiian Islands. With them are fellow missionaries.



In a sling suspended from the ship's crane, native Queen Malama is hauled aboard to give her royal greeting to the missionary group which has come to bring the white man's religion to her islanders.



Angered by the islanders' return to idol worship and driven by his fanatic devotion to a God of wrath, Rev. Abner Hale preaches a fiery sermon to his native parishioners and fellow missionaries.



Deeply torn between the new religion and the old traditions, the queen is dying. The whistling wind begins to blow as always on the death of an alii nui queen and the people gather to await the parting of their beloved ruler.



according to Hollywood



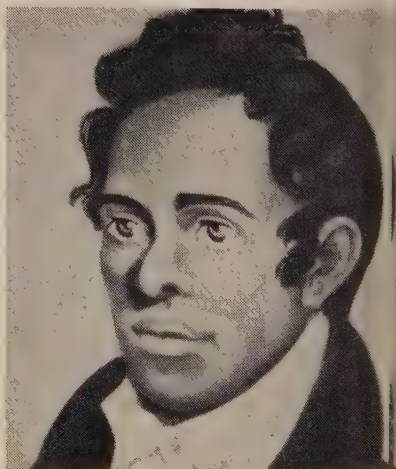
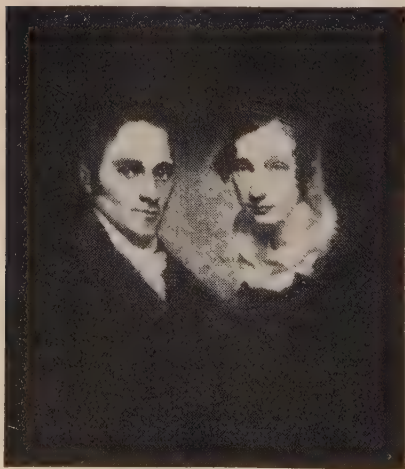
NATIVE CONGREGATION IN 1823.

BY ALBERTINE LOOMIS / What do you expect to find in the movie "Hawaii?" Superb photography? The finest acting? A trip around Cape Horn so real that you'll wish you'd brought your dramamine? Lively skirmishes between Yankee sailors and Polynesian natives? Above all, the incomparable Julie Andrews, as winsome as ever?

These you will find. But if you fancy that, while sitting in the darkened theater eating popcorn and gazing at the wide, wide screen, you will be learning *history*, you are wrong. Dead wrong!

As history the movie is false. Not because the name of a ship is changed from *Thaddeus* to *Thetis*. Not because there was no mission family in Hawaii by the name of Hale. Not because the scene is laid in Lahaina rather than in Honolulu, where the mission actually began its work. A historical novel and the movie based upon it may properly depart from the minor facts of a historical period. It may change the names of persons and places; it may streamline and simplify complex matters and heighten the drama of real conflict by adding fictitious details. But it ought not to falsify the spirit of an era nor alter the mood of a whole people. There are at least four important ways in which history is not accurately portrayed in the movie, "Hawaii."

1. Christianity filled the void of a broken society. On the screen you will see what one reviewer has called a "God-fearing but life-hating missionary invading a Hawaiian paradise, where everybody is having fun and where *Kane*, the "god of love," presides over a simple, joyful pagan religion, admirably suited to the Island people. *Nothing could be farther from the facts.*



Inspired by the appeals of a Hawaiian youth, Henry Obookiah (right), Rev. and Miss Hiram Bingham (left) were among the first missionary group to arrive in Hawaii in 1820 on the brig, "Thaddeus." Henry died in Connecticut in 1818.

The real missionaries of 1820 came to a troubled land, where 40 years of contact with foreigners already had destroyed much that was fine in the Hawaiian culture and depleted a once robust people. Ship captains on the China trade, stopping in Honolulu to replenish their sea stores and to load sandalwood for the Canton market, set their eyes primarily on profits and secondarily on pleasure for their crews. Most of them were not interested in benefiting the Hawaiian people or in preserving the old Hawaiian ways; they ignored or even scoffed at the pagan gods, the tabus (the *thou-shalt-nots*) that governed Island life, and the weeks-long festivals when everybody left off work and engaged in sports. The sea traders plied the chiefs with liquor in order to make good bargains. Their sailors spread diseases against which the native people had no immunity; the seamen fathered half-Hawaiian children, who, as they grew up, tended to become rebels against society, roaming the Honolulu plain and dipping their pointing fingers into any bowl of poi they came upon.

A Hawaiian congregation gather in a kukui grove near Hanalei, Kauai, in 1840. ▶

So it was that Hawaiian chiefs lost their faith in the pagan gods which had not protected them against these evils. Late in 1819, when the *Maddeus* was still on the Atlantic, making its way toward Cape Horn, Kamehameha II publicly broke the eating tabus and thereby signaled the end of the old religion. The highest priest in the land went about setting fire to temples and destroying wooden gods. There was a brief civil war between the defenders of the old regime and the idol-wreckers, and the latter triumphed decisively. Although some commoners in the back country hid their gods from destruction and continued to pray to them, Hawaii, when the missionaries arrived, was officially a nation without a religion. The scenes in the film in which an arrogant Abner Hale knocks down the stone image of Kane and rips up the family shrine are not history. *Christianity did not wreck a pagan system; it filled a void and gave the Hawaiian chiefs courage to rebuild a broken society.*

2. The first missionaries preached love not wrath. The movie's Abner Hale in his inflexible, almost demented, fanaticism does not represent the purposes, beliefs or ideals of the young New Englanders who went out to Hawaii in 1820. The real Christian emissaries gave little thought to the grim Calvinist doctrines that had flourished a century or so earlier. They went to preach a gospel of love and redemption, not one of Old Testament wrath and vengeance. True, they were formal and demonstrative in comparison with our easy-going ways today. But they had warm hearts and, like so many young people of the present, a great zeal for making the world better. If you find this hard to believe, consider these items from the historical record:

• There is the solemn charge they were given when they left Boston: "You are to aim at nothing short of covering these (Turn to page 18)







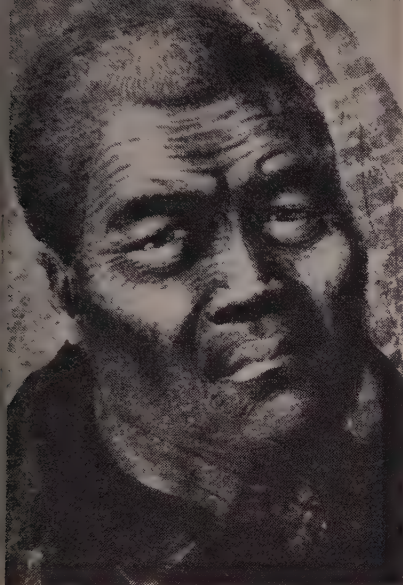
When her husband
Kamehameha
died, Kaahumanu
urged the abol-
ishing of tradition
tabus and idoles

islands with fruitful fields and pleasant dwellings and schools and churches. You . . . are to inculcate the duties of justice, moderation, forbearance, truth and universal kindness. Do all in your power to make men of every class good, wise and happy.”

Keep these stirring words in mind and contrast them with the mundane, picayunish tone of the instructions offered the missionary company at dockside in the movie. Rules and advice about the details of the mission had to be given, of course, at appropriate times and places, but to reduce the great, emotion-filled moment of departure to the occasion for an almost peevish harrangue is to tamper with history.

- For his *first sermon* in Honolulu on April 23, 1820, the Rev. Hiram Bingham, leader of the pioneer mission company, chose the words the Christmas angel spoke to the Bethlehem shepherds: “Fear not, for behold I bring you good tidings of great joy which shall be to all people.” When in the Hollywood version you hear Abner Hale thundering about the wickedness of the heathen and the wrath of God, just remember that in the words of Luke 2:10 lies more truth about the message of the missionaries than in all the ranting of the fictitious minister with his flashing eyes and his disheveled hair.

- When the missionaries translated and published the scriptures in the Hawaiian language, they began, not with Genesis, not with Ezekiel and Micah, (Abner’s favorite books) but with *Matthew*. Next came the three other gospels, setting forth the heart and essence of the Christian story.



Kamehameha I united the Islands under one government, thus ending years of constant warring. In 1819 the warrior king died at 82.



Encouraged by Kaahumanu, Kamehameha II (above) made major reforms and welcomed Christian teachers in the 1820's.

and then the rest of the New Testament. Not until 19 years after the arrival of the first company was the entire Old Testament, translated from the Hebrew, in print. *Surely this time-table suggests an emphasis quite different from Abner Hale's.*

3. A whole people made literate in less than 25 years! In the motion picture, you will see the high chiefess Malama receiving instruction in reading. She insists that the lesson go on and on until the teacher, Erusha Hale, played by Julie Andrews, is exhausted. It is a charming scene, but it falls far short of telling the wonderful story of education in Hawaii. Consider the accomplishments of the mission in a few years: they had to learn the language by listening to the people speak, reduce to written form and decide what letters would reproduce what sounds. The mission press printed thousands of spelling books so that the commoners as well as the chiefs could learn to read. The missionaries opened schools in every village, trained native teachers, gave examinations for proficiency, encouraged the falterers, praised the achievers. In short, they were responsible for the miracle of making a whole people literate in less than a quarter of a century! Here is one of the reasons that, if you are interested in Hawaii's history, you will need to supplement your viewing of the film with some reading. ►



The school at Lahaina-luna (from an early print).

4. Missionaries and Hawaiians were co-workers in building the church. As you leave the theater, you will wonder, perhaps, what were the results of all the missionary effort in Hawaii. You will remember un- easily that handsome Keoki, who pleaded with the Yale graduates to take Christianity to his people, lost his faith when race-prejudiced Abner refused to ordain him and call him brother; that Malama was, even on her deathbed, torn between her love of Jesus and her affection for the old Hawaiian gods; that most of the men who had come out with Abner had become disillusioned with the mission and eventually left it for the world of commerce.

"Poor old Abner," you will say. "Of course he failed." And you will be thinking that no such incredible bigot, no such detestable fool, could possibly have made a loving and happy people understand Christianity.

But once more remember that history tells a different story—a story of scores of young Hawaiians who, educated at the mission school at Lahaina-luna, became ordained ministers, school teachers and government servants; a story of chiefs and people eagerly building stone and wooden meeting houses throughout the islands, and of the reception into Christian brotherhood of thousands of sincere, devout people of every rank. In fact, so successful was the mission that *by 1848 the American Board considered Hawaii no longer a foreign mission field but a Christian country!* Today, associated

Known as the "Westminster Abbey of Hawaii," the Kawaiahaʻo Church in Honolulu is the oldest Christian church in Hawaii.



the Hawaii Conference of the United Church of Christ, more than hundred churches directly descended from the missionary pastorate carry on a forward-looking program. Their membership is drawn from all the ethnic groups in the Islands—Hawaiian, Caucasian, Chinese, Portuguese, Japanese and Filipino.

Check the truth for yourself. If seeing the movie raises questions for you about what really has happened in "The Paradise of the Pacific" since 1820, and sends you searching for readable books on the subject, by all means write to: Department WBM, Hawaii Conference of the United Church of Christ, 2103 Nuuanu Avenue, Honolulu, Hawaii, 96817. The office will be glad to make some suggestions.

This coming summer, the choir of Kawaiahaʻo Church, the oldest Christian church in Hawaii, will be touring the Mainland—United States and Canada—on a "mission of aloha". If you can hear one of their delightful concerts, you will learn a great deal about Hawaii and the Hawaiians that the movie evades.

And if some day you are lucky enough to come to the Fiftieth State, don't be content with the tired anti-missionary jokes some tour drivers use to get a laugh. Take a little time from sunning, surfing and conventional sight-seeing to call the Hawaii Conference. Say, "I read the article in *OUTER*. I'd like your help in learning more about Christianity in Hawaii, past and present." We'll try to show some of the things that Hollywood left out of the total picture of how Christianity came to this land. ▼

BERTINE LOOMIS / Miss Loomis is a Hawaii historian and author of *Grapes of Canaan: Hawaii 1820*, which tells the story of the first mission in Hawaii. She is a descendant of Elisha Loomis, the 17-year-old printer who sailed from New England with the first pioneer company of missionaries.

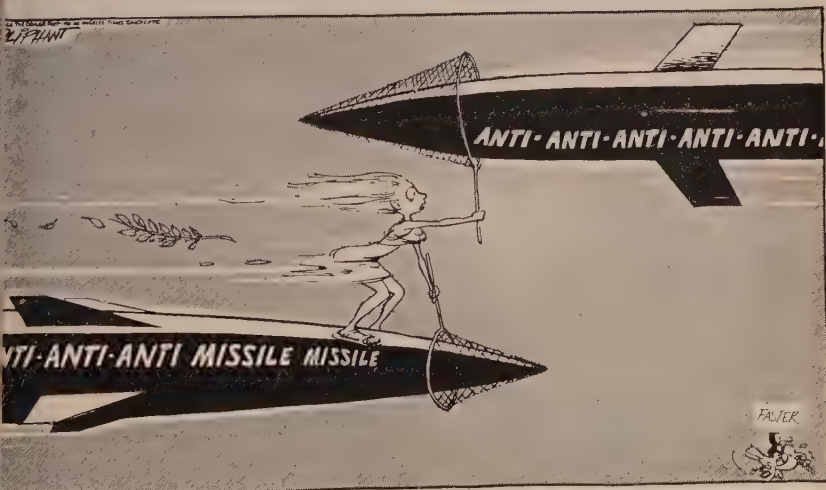
"All shipshape, with a new and rather undisciplined crew aboard . . ."





the winter that WAS

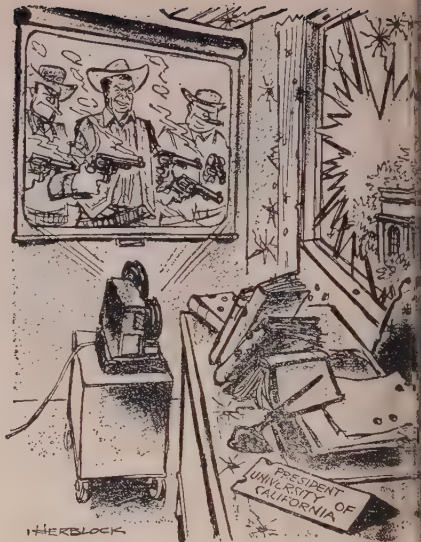
Walt Disney . . . 1931-1963





CLIFF CLAVIN © 1967, LOS ANGELES TIMES

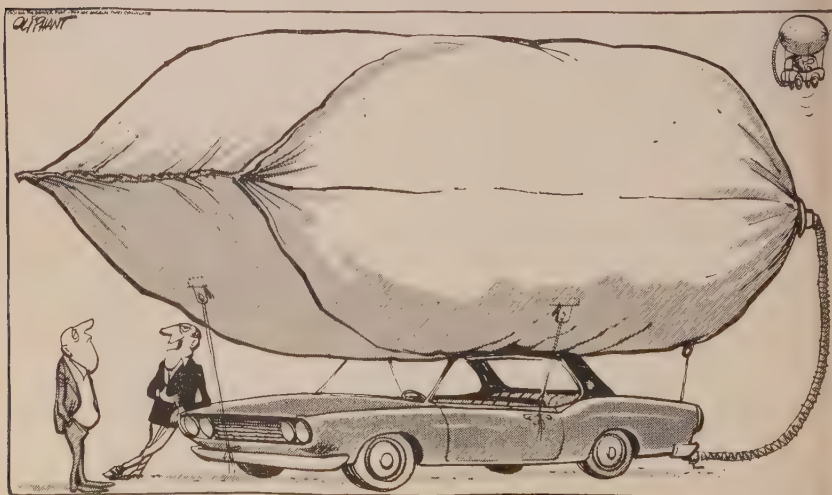
"If they start investigating other congressmen there'll be a few more empty offices we won't have to clean."



HERBLOCK

"and the university has come to terms with the world of reality."—Ronald Reagan

"... then, when the bag is full of hydrocarbons and noxious gases, you simply take it off and throw it away!"





McGraw-Hill
The Courier-Journal

"Tell me, O wise man—if they can stop the killing for a few days, why can they not, deed, stop it forever?"

BY WILLIAM STRINGFELLOW / In the whole ministry of Christ, particularly among the events precedent to Holy Week, there is no more lucid instance of temptation than the fond interpretation given to Palm Sunday by contemporary teachers and preachers. Palm Sunday is not a day of triumph as it is so often depicted. Easter is the day of triumph.

For Christians nowadays Palm Sunday is a symbol of the terrific confusion which burdens the Church as to the meaning and manner of the Christian witness in society. The scandal of Palm Sunday is the forerunner of the scandal which the churches to this day still suffer. One of its forms is the dismay, frustration, and opposition of those who call themselves the disciples of Christ when the *real scandal* of the gospel is confronted: when they are shown that Christ is exactly the One in whom and for whom all things were made, against whom death has no dominion; when they are shown that Christ is just the One he is declared to be in the Word of God and which he confessed himself to be.

Did worldly powers tempt Christ on Palm Sunday? / Palm Sunday, I suggest, represents in the ministry of Christ the same temptations with which he was confronted by the power of death during his 40 days in the wilderness. To be in the wilderness is to be alone with the reality of one's own death, to be confronted with the reign of death in all the world.

scandal of Palm Sunday



wilderness the power of death tempts Christ with the offer of worldly dominion, but Christ is victorious over all the claims and temptations of death. And death departs from him, "until an opportune time."

Palm Sunday is that opportune time, though now death uses those who Christ's own disciples to press the temptation upon him. After all their sacrifice and service to him, the day was at hand when *his* Kingdom would be established. Had he not said so?

But Christ is again victorious over the temptations of death. And so the gospel story does not end in the Palm Sunday parade. In the events which followed, the multitude of the disciples quickly forsook Christ. For those who remained a few days longer, there must have been great bewilderment as they continued to protest and oppose his vocation. But before the week had passed Judas betrayed him, Peter denied him, and all the rest fled and hid.

Neither friend nor foe knew who Christ really is. / Let us not be too harsh of these disciples, lest the same harshness be applied to us. The truth is that they really did not know who Christ is until after the resurrection, the post-resurrection appearances, and the ascension. Think of the terrible frustration these disciples must have suffered in the day following Palm Sunday, when the opportunity for political success had seemed



within grasp and yet Christ did not exploit it. Poor Judas, especially, remembered with particular hardness nowadays, portrayed as he usually is as some monstrous traitor, a greedy, hapless, sullen, and despicable man. I suggest it is more faithful to the New Testament to see Judas as a man who had dedicated his life to a great cause and who on the night of the betrayal was desperately and pathetically disillusioned with the One who was his leader. Perhaps Judas felt that he had been betrayed by Christ. And why expect Peter to have the faith not to deny Christ? Ordinary fools have courage for lost causes.

The rulers of Israel and Rome also saw Christ on Palm Sunday as what the disciples wanted and expected and besought him to be—a political leader. They were startled and apprehensive; therefore, they tried to stop the celebration lest Christ threaten or undermine their own power.

His family and friends and followers, on the one hand, and his enemies on the other, failed on Palm Sunday to comprehend who Christ really was. All of them were captivated in the temptation with which the power of death confronts Christ. Palm Sunday is no day of triumph; for Christians it is a day of profound humiliation.

Involvement not apathy is the lesson of Palm Sunday. / Things have not changed much since then. The disciples of Christ keep returning to Palm Sunday, possessed with nostalgia for the parade, beguiled by the temptation to achieve or imitate worldly power and build an earthly kingdom. Nowhere is the temptation more active and persistent than in the mission of the Church to the city. The historic error of foreign missions a half-century ago was in supposing that before the gospel could be heard, believed, and embraced by the indigenous people, those people would first have to be "westernized." The historic error of the so-called inner-city mission in recent years is in thinking that before the gospel can be heard, believed, and embraced by the indigenous people, they must first become middle class.

Does the resistance and renunciation of temptation to political authority by Christ on Palm Sunday counsel Christians to withdraw from the political life of the world, ignore the common issues of secular society, or be indifferent to the turbulence and travail of the world?

No, there is no counsel of apathy in the Palm Sunday episode. Quite the contrary, it is the example of utter and radical involvement in the existence of the world, an involvement which does not retreat even in the face of the awful power of death.

We must give all that we have. / The counsel of Palm Sunday is that Christians are free to enter into the depths of the world's existence with nothing to offer the world but their own lives. And this is to be taken literally. What the Christian has to give to the world is his very life. He is established in such an extreme freedom by the power of Christ, which



much greater than the power of death, that the Christian lives secure from any threats which death may make.

It is in exercising this ultimate freedom in his involvement in the world that the Christian also understands how to use whatever else is at his disposal—money, status, technical abilities, professional training, or whatever else—as sacraments of the gift of his own life. The daily witness of the Christian in the world is essentially sacramental, rather than moralistic. The public witness of the Christian is a symbol and communication of his death in Christ every day in each situation in which he finds himself. He thereby demonstrates his faith in God's triumph over death in Christ. The ethics of witness to redemption are sacramental ethics of grace, rather than of obedience or of law.

We are freed from death and so recognize the signs of death. / But each witness with respect to the world means involvement, not indifference; realism, not withdrawal; knowledge, not ignorance. The Christian is free enough both from his own death and from the reign of death to realize and recognize the signs of death in the world: narcotics, slums, racism, unemployment, disease, or the oppression of men by the principalities of commerce, patriotism, sports, communications media, and ideologies. And the Christian is free to enter into these ordinary realities of the world's existence, knowing what they truly represent, without succumbing either to their lust for idolatry or to the fear of the work of death of which they are evidence. The Christian is so empirically free from the threat of death in his own life and in the existence of the rest of the world that he can afford

to place that life at the disposal of the world or of anybody in the world without asking or expecting anything in return. Because of his comprehension of the Incarnation—the entrance into and participation in human existence of God himself—the Christian must simply be there, no matter how unpleasant that may be.

The witness of mere presence means that the witness of Christians is characteristically a secret, an event unknown except to those who are themselves involved in the situation. The real witness of Palm Sunday is not the parade or what the disciples or the secular authorities saw; it is the encounter between Christ and the power of death. And so it is for Christians today.

In seeing the gathered congregation, the world has a glimpse of the Kingdom of Christ. This is the only apparent image of the community reconciled with God in which the members are also reconciled to themselves, to each other, to all men, and to all of creation. The worshipping congregation is the only evidence of the Christian society's existence in the world, and it is the exemplification of that which the world is called to be and of that which is vouchsafed by Christ. No ambition or attainment of political, economic, or moral power by the Church can substitute for the worshipping community as a portrait of the Kingdom.

The status quo cannot satisfy the Christian. / This style of life, this ethics of witness, means that the essential and consistent task of Christians is to expose the transcendence of death's power in the world. Thus, the Christian in secular society is always in the position of a radical—not in the conventional political sense but in the sense that nothing which is achieved in secular life can ever satisfy the insight which the Christian is given as to what the true consummation of life in society is. The Christian always complains of the status quo, whatever that happens to be. The Christian knows that no change, reform, or accomplishment of secular society can modify, threaten, or diminish the active reign of death in the world. Only Christ can do that, and now his reign is acknowledged and enjoyed in the society which bears his name and has the task of proclamation in all the world for the sake of that part of the world still consigned to the power of death.

Confessing sin and knowing forgiveness, the Christian can love. At the same time, the witness of Christians in the world is always both repentant and penitential. It is repentant in that Christians acknowledge the fallenness of life and the reality of sin and then confess—as much in and through their action in the world as in their worship—their own sins: shortcomings, omissions, failings, infidelities, profanities, and corruptions. By intercession they also confess the sins of the world, in which they share and which they call upon other men to confess to themselves. This confession and intercession is repentance. But it is also penitential: recognition and realization of sorrow, regret, remorse, grief, mourning, and contrition for the offense of their own sins and the sins of others against God's own person and to his creation.

What is involved in penitence, in sacramental sense, is not making the sacrifice to amend, blot out, or solve former sins. It is a passionate, prayerful, and fearful appeal to God's mercy in the sacrifice of God Christ for the sins of the world. True repentance and the penitence that ensues from it is always once acknowledgement of the state of sin in which all men live, confession of specific sins known and unknown, and confession of faith in God's forgiveness.

Every day is Palm Sunday, but can be Easter, too! / Characteristically, too the Christian witness attentive to those who live on the extremities of society. The concern of the Christian for the one who is least is a way of representing his concern for everyone. The outcasts include, of course, the poor, the sick, the prisoners, and those unjustly discriminated against. But for some man the outcast may be his wife, or child, or business colleague, one who is not particularly constituted in the usual ways. Finally, of course, to care for the outcast means to love your own enemy.

If this is the way Christians live, such are the ethics of witness, if this is your style of life, the world will think you an idiot for trusting God more than men or idols. And you will be tempted. But remember the day of temptation, which is always *today*, that Palm Sunday is not a day of triumph, but a day of shame. Easter is the day of triumph. And, when you are tempted, look to him who suffered and was tempted, for he is able to help those who are tempted. ▼



WILLIAM STRINGFELLOW

The author of "The Scandal of Palm Sunday" is not a clergyman, but an attorney in New York City. But, if law is his career, being a Christian is his vocation, and he speaks out powerfully on what it means to be a Christian person whatever your career.

"The Scandal of Palm Sunday" is one chapter from Mr. Stringfellow's book, *Free in Obedience*, which takes its themes from the Letter to the Hebrews. If you found this chapter thought-provoking, or disturbing, we suggest you read the whole book. It may make you angry but it will certainly make you think about the place of the Church, and your place as a Christian, in this world.

Free in Obedience has just been published in paperback form (\$1.45) by The Seabury Press.

Other books by Mr. Stringfellow include *Private and Public Faith*, *My People Is the Enemy*, *Instead of Death*, and *Dissenter in a Great Society: A Christian View of America in Crisis*.

LET US BE GRATEFUL—

for our time of danger and opportunity,
for fellow-citizens who have been will-
ing to pay money and time and
trouble—the cost of political action,
for elected officials who give much to
their city and state because they
dare much for justice and truth,
for the promise of this administration
—its intention, its ability, its love
of the land, its people.

LET US BE SOBER AND SORROWFUL AS WELL—

That despite our aloha tradition we are
still too often separated from each
other by class and culture, by mis-
understanding and mistrust,
That our greed continues to threaten
the beauty of our land,
That the poor we can still put out
of our sight and out of our mind,
That we still are not free from the
illusion that a man is virtuous be-
cause he is rich, that we still sub-
ordinate truth to power.

LET US COMMIT OURSELVES ANEW—

to build here not just a great society
but a place of love,
to the radiant proposition that govern-
ment really is for people, and that
each man and child deserves the
basic means and freedom to live his
own life to the full, "grow his own
tree."

AMEN

Prayer offered at the Inaugural Ceremony, for
the Governor and Lt. Governor of the State of
Hawaii, Iolani Palace, Honolulu, December 5,
1966 A.D., by Rev. Delwyn Rayson, Pastor of
the Church of the Crossroads.

